

Thi saa har Gud elsket
Verden, at han gav sin
Søn, den enbaarne, for at
hver den som tror paa
ham, ikke skal fortabes,
men have evigt Liv.

HYRDEN

"JEG ER DEN GODE HYRDE." — Joh. 10, 11.

Den som tror paa ham,
bliver ikke dømt; den som
ikke tror, er allerede dømt,
fordi han ikke har troet
paa Guds enbaarne Søns
Navn.

Haugen, Rev. A. K.
dec 42

16de aargang.

Winnipeg, Manitoba, Første Nr. i December, 1940

Nr. 23

Er det riktig aa drive misjon nu?

Av Andr. Kvellestad i "Norsk Misjonstidende"

Den kjente misjonsforkjemper dr. John R. Mott sa i 1910:

"En vesentlig del av det hvervet aa forkynne evangeliet for hele verden bestaar i aa heve kirken hjemme til et rikere aandelig liv. En voksende interesse for ytre misjon vil ufravikelig styrke kirkens aandelige liv og forhoie dets fruktbarhet i alle retninger."

Den menneskealder som er svunnet siden, har slaatt fast at dette er sant. Det finnes en organisk vekselvirkning mellom kirkens liv hjemme og dens aandelige pulsslag i den ikke-kristne verden. De dybeste motiver i alt kristelig arbeide vil danne roten til nye skudd av samme art naar evangeliet plantes i fjerne verdens egner. Og etter hvert som det vaares der ute, løfter den ærlige kristensjel sitt syn her hjemme og synger ut sin glede over at "det dugger over dal og fjell."

Naar nød rammer et folk, kommer det som regel frem i lyset hvad som danner margen i folket. Tunge tider har en egen evne til aa utkrystallisere den moralske kraft som der maatte finnes. Har nasjonens livstre en frisk stubb, kan det igjen skyte nye skudd. Smeltedigelen er til for aa fremstille gullet. Onde tider i verden har vært gode tider i Guds rike. En stor general i fredstid, men en feig stymper naar luren kaller, det passer ikke sammen. Om uniformen er ny og epaulettene blanke, hjelper det lite hvis kampmøtet mangler. Ordener og ærestitler, selvros og aandelig vellevnet har ofte hindret den karakterenes ryggrad som et folk faar gjennom nøisomhet, tilfredshet, nøktern selvvurdering og fryktløst sannhetsmot.

Profeten Joel saa en gang en uhyggelige verdenssituasjon. Jorden bevet, himmelen rystet, fortærende ild og brennende luer flammet for hans blikk. Krigsmenn for frem paa voldsmenns vis. Folkeslagene skalv, og landene blev liggende som orkener.

Da stod den samme profet frem og støtte i basunen:

"Samle folket! Utrop en festfor-samling! Sønderriv eders hjerter! Verd om til Herren, eders Gud!"

Slik tale smakte ikke folket. Men det tok profeten intet hensyn til. Han fikk prestene med inn mellom alteret og forhallen og lot dem ydmyke sig.

"Hvorfor skal de si blandt hedningene: hvor er deres Gud?" ropte de i sin bønn.

Og Herren svarte: "Jeg sender eder korn og most og olje. Og I skal mettes dermed. Jeg vil ikke mer gi eder hen til forsmedelse blandt hedningfolk."

Aa svikte misjonsoppgaven i denne tiden er aa sette grense for Guds allmakt. Guds Aand er verdens største og eneste misjonær. Der finnes ingen verdensplan og ingen voldshandling blandt mennesker som kan endre hans verk. Vissheten om at evangeliet skal naa ut til hele verden beror ikke paa metoder, penger, intelligens, kulturfremskritt eller teknikk. Alt avhenger av vaart trosforhold til ham som sitter paa tronen. I hans herder ligger alle tiders verdensstrelse.

Politiske strømninger, verdenshistoriske begivenheter, menneskelige oppfinnelser av ondt eller godt vender Gud slik at det tjener hans plan. Under tiden kan det se ut som om hans gjerning gaar til grunne. Men faar vi se historien i det rette perspektiv, viser det sig at endog forfølgelser, krig og nasjonale ulykker er blitt tjenere for evangeliet.

En kjensgjerning som disse dager bekrefter, er at Guds Aand vil overbevise menneskene om synd. De store hendinger i dag er en appell til vaare

samvittigheter. Hjerterets sønderknuselse under bevisstheten om synd er vilkaaret for at Gud kan skape nye aandelige krefter i vaart folk. Samvittigheten i vaar slekt er opdratt i en slags humanistisk godtkjøpsfilosofi uten bevisstheten om synd og uten personlig og moralsk ansvar. Ungdommens ledere bærer her en skyld som de aldri makter aa avbetale.

Guds tale i dag er en mektig veker-røst til vaar samvittighet. Vaakner vi op og omvender oss, gaar vi inn i en misjonstid som verden neppe har sett maken til.

Paa sommertur i Nordmøre

Reisebrev fra Fredrik Wisløff.

Jeg var spendt paa turen til Nordmøre, — baade fordi jeg aldrig før hadde været paa de trakter og fordi Nordmøre jo har været saa sterkt herjet av krigen.

Og turen blev interessant. Man er bare lidt i tvil om hvad man skal fortelle fra den.

Det var ikke vanskelig at komme frem. Vi maatte gaa over Minnesundbroen som var sprengt, men det gikk jo greit, og nu er ogsaa den reparert. Tre timer var toget forsinket. Det var en mengde reisende, baade norske og tyske.

Saa vakkert Nordmøre er, — vakrere end jeg hadde tenkt. I den indre del av fjorden er veksten særlig frodig, — nesten sydlandsk.

Det har været tørt her ogsaa, men nu har det regnet en del, saa det blir sikkert et ganske bra aar.

Ødeleggelserne fikk jeg jo se. Først paa Sundalsøra, som omtrent var helt brendt. Og saa særlig i Kristiansund. Der er værre end rykterne kan fortelle. En hel by i ruiner, det er av de ting som ikke kan og skal beskrives. Vi kan nok vanskelig forklare os hvad befolkningen der har gjennomgaat. 800 hus har brendt. 14,000 mennesker er hjemløse.

Paa brandtomterne saa jeg her og der kvinder gaa og rote i asken.

Det lød saa vemodig da jeg hørte en ung pikestemme som sang:

Den fyrste song eg høyra fekk
var mor sin song ved vogga,
dei mjukje ord til hjarta gjekk,
dei kunne graaten stogga.

Forresten gaar ikke folk i Kristiansund og graater. Den felles skjebne gjør at ingen faar høve til synes synd paa sig selv; og naar man ikke falder hen i selvmedlidenhet, blir ikke sorgen saa lammende.

Jeg maatte tenke paa Pauli ord: "Nedslaa, men ikke tilintetgjort."

Flere barakker holder allerede paa at bygges. Og planer er under utarbeidelse for gjenopbygging av byen. Kristiansund vil nok reise sig igjen, vakrere end det som brandt, — nye hus, nye hjem, — en ny by. Men det gamle, kjære, det som minderne klæber sig ved, selve hjemmene, de er for alltid brendt.

* * *

Det har været faa møter i de sidste uker her omkring, derfor satte folk end mer pris paa besøk. De fleste bedehus var optatt av tyskere. Vi hadde møterne i kirken. Overalt var det talrikt fremmøte, saa kirkerne blev fulde. En og anden tysk soldat var ogsaa at se i forsamlingen.

Sekretæren her i kretsen, Bjarne Berget, møtte mig den første dagen, og saa reiste vi sammen og besøkte en del steder.

Det egentlige maal for reisen var kretsens årsmøte 30te juni. Det holdtes ytterst i fjorden, et sted som heter Bremsnes, — og blev et forunderlig, rikt og opmuntrende møte, — riktig et festmøte.

Det var straalende sol og varmt i luften. Tilslutningen var snarere

større end vanlig. Da endog staapladsene i kirken var besat, var endnu flere hundrede mennesker utenfor. Og kretsens arbeidere arrangerte friluftsmøte der ute.

Ved offeret om formiddagen kom der ind ca. 800 kroner. Naar man tenker paa hvor mange det er her omkring som har mistet alt de eier, maa man beundre en slik offervilje.

Sekretær Berget fremla paa forhandlingsmøtet aarsberetning og regnskap. Begge dele fortalte om paagangsmot og fremgang.

* * *

"Du maa være snild gut ellers bedrøver du Jesus," sa en mor til sin lille gut i Kristiansund.

"Aa, han er bombet han og nu," svarte gutten.

* * *

Det har nok været dem som nu har mistet den lille gudstro de hadde. Det staar jo noe om at "de som intet har, skal miste endog det de har."

Men kretsmøtet i Bremsnes var et mektig vidnesbyrd om at Guds rike ikke er bombet istykker. Om end jorden og menneskene skjelder under bomberegner og mitraljøseild, saa er "riket ei lagt øde. Gud kroner like fuldt sit aar, med fruktbarhet og grøde."

Om kvelden toffet baatene indover fjorden, hver til sin hjemplads. Det norske flag valet i toppen. Og folk sang. Paa baaten hvor jeg stod, lød det:

Gud signe Norigs land,
kvar heim, kvar dal, kvar strand,
kvar lund og lid!
Han lar det aldrig døy,
han verje bygd og øy,
han verje mann og møy
til ævleg tid!

Hvert ord i sangen har nu faat et nyt og levende indhold. Ja, Gud signe Noregs land.

Hvad Læser Du?

Er man færdig med falsk lerdøm naa man har stengt russeliterne og adventisternes ute? Langtifra. Falsk lerdøm er som gift som findes i mange forskjellige former. Det tar bare ganske lite av en farlig gift til at gjøre hele suppen farlig. Det kan vi godt forstaa naar det er spørsmaal om mat, men vi er ikke altid saa fornuftige naar det gjelder sjeleføde.

Blandet sammen med en hel del godt blir meget usundt og mange ubibelske retter servert folk som intet ondt aner. Som eksempel kan anføres den sjeledræpende lærdom at er man engang frelst saa kan man ikke falde ifra. ("Eternal security," som det heter paa engelsk). Og saa fornægtes gjenfødelsen i daapen. Mange barns aandelige liv er blitt myrdet i lutherske hjem fordi foreldrene slap sjælegiften ind naar de lyttet til disse "gode religiøse" programmer over radioen, eller fikk fatt i "saadanne gode bøker" fra samme kilder. Taler ikke Skriften om "gjenfødelsens bad" (Tit. 3:5), og at "daaben frelser"? (1 Pet. 3:21). Mange hører paa saadanne talere, og leser saadanne skrifter indtil de har glemt at "Fø Hans Lam!" Og resultatet blir hungersnød for barns aandelige liv som blev skapt ved Guds aand i daaben.

"Gi akt paa leren..." Det var godt raad til Timoteus, og det er godt raad til os ogsaa. "Ransaker skrifterne," — og man trenger ikke at gaa til de navnløse og bekjendelsesløse grupper for at faa hjelp til dette. Ta din katekismus og din forklaring og se om din barnelærdom ikke stemmer overens med Guds ord. Og ønsker du mere god kristelig lesning, da hvorfor ikke gaa til vor egen kirkes skrifter? I somme tilfeller koster vore lutherske bøker en del mere, men saa faar man ogsaa en hel del mere sjelemat for pengene—

mat, ikke gift. Og vil du ha rigtig fast føde, da begynd at studere Augsburg Bekjendelsen og Kondordieboken. Det er ikke at undres over at mange av de ældre lægpredikanter var saadanne troeshelter. De hadde ikke mange bøker, men de studerte Bibelen; og de andre bøker som de leste indeholdt kraftig sjelemat som ikke kan sammenlignes med en hel del av den moderne religiøse lesning som lik sotsaker ødelegger appetiten for den mer almindelige mat man trenger for at faa krefter.

Jeg kan nevne at i en av mine menigheter er der flere som nylig har lest Augsburg Bekjendelsen; og en har lest, mens en anden holder paa at lese, Kondordieboken. De har slet ikke tat skade fra det heller. Det har tvertimot vært til rik velsignelse for deres aandelige liv. Bare flere vilde følge deres eksempel!

— J. B. Stolee.

I Trygghet hos far

Det var en uværnsnatt, en av de verste. Det lynte og tordnet. Stormen rystet huset og regnet pisket paa vinduet. Det var belgmørkt.

"Pappa, sover du," lød en liten skarp barnestemme.

"Nei, barnet mitt, pappa sover ikke."

En kort pause. Saa lød det igjen: "Pappa, jeg er saa redd. Maa jeg komme til dig?"

"Ja, kom du, barnet mitt."

Om et øieblikk laa barnet i pappas arm.

"Nu er jeg trygg, pappa."

Uværet raste videre, men det lille barnet hvilte trygt og godt. Det var jo hos far.

Det er uværnsnetter i et gudsbarns liv ogsaa. Anfektelsens mørke legger sig stundom over sjelen. Alt er lukket, alt er mørkt. Trengsler av alle slag møter. Det føles som om undergangen var nær. Man merker intet til Guds faderarm. Øiet speider for-gjeves efter Jesus, og det føles som om den Hellige Aand er veket bort.

Vi blir liggende og skjelve i mørket mens stormen ryster troen i dens grunnvoll.

Men, sier Herren: "Kall paa mig paa nødens dag, saa vil jeg utfri dig og du skal prise mig!"

Saa faar vi lytte efter svaret. For det er ikke vært rop som gir trygghet og trøst, men svaret fra Gud. Og Herren svarer paa sine barns redde rop. La saa uværnsnetten være saa mørk og fæl den være vil, Herren vaaker, Herren beskytter. Hvil trygt paa hans ord, det ord som aldri svikter. Han skal gi alt en god og salig utgang. Glem ikke at du jo er hos far.

—Hans Bjørndal.

Fra Bulyea, Sask.

Den 27de oktober holdtes gudstjeneste med konfirmation og Altergang i Norrøna Menighet. Kirken var fylld med andægtige tilhørere. Hovedsakelig brugtes det engelske sprog da to av konfirmanter hadde læst engelsk. Menighetens prest, H. L. Urness, talte over Ps. 119, 9—16.

Ved altergangen, som fulgte efter konfirmationen, var det flere baade unge og gamle som sammen med de konfirmerede deltok i den Hellige Nadverd. Offer optokes til Samfundets Budget.

Følgende blev konfirmeret: Alfred Peary Pederson, Gerald Allen Evenson, Asbjørn Martin Nordal, Arvid Olaf Thompson, og Thelma Andrea Brevig.

Maa Gud faa velsigne og bevare disse unge i troskap til Daapens hellige pakt paa livets fremtidige farefulde vei!

Kor.

HYRDEN

Organ of The Norwegian Lutheran Church of Canada.

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The Present-Day Macedonian Call

"And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, 'Come over into Macedonia and help us!' And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us." Acts 16:9-10.

Never was the Macedonian call more urgent than today. Never was there more at stake, nor ever greater need of speedy action. God have mercy upon us if we fail to hear the call and, like Paul, heed it! The temptation to neglect is admittedly tremendous. Living as we do in smug security far removed from the vortex of trouble, we are all too prone to "ha' nok med os sjøle." (Have enough with our own problems). Only if the world-embracing love of Christ has free course in our hearts will we be able and willing to visualize the stark tragedy which right now is staring large numbers of our Lutheran brethren on the foreign fields in the face.

We quote from a pamphlet sent out by the Lutheran World Action:

Our Brothers and Sisters

"Owing to the terrible war, Norway, Denmark, Finland, France, and Germany are unable to send any money out of their countries to keep their missions alive. They have forty-seven missions in India, Africa, the Near East and China. These missions have over 800,000 church members with more than 2,000 Lutheran workers serving them. They are orphaned, cut off from their home lands, without any money to carry on their work. Think of these helpless missionaries and their families, think of the hundreds of thousands of native Lutherans, of the preachers, the Sunday school teachers, the doctors and nurses and other workers, all of whom are suffering through no fault of their own. They are our brothers and sisters. The churches, the schools, the hospitals and orphanages will all have to give up their good work unless we help. Every Lutheran in America, young and old, will want to aid the work of God in this way.

One Family in Jesus Christ

"When you think of our Lutheran Church in America, try to understand that it is a part of a worldwide Church in which many countries, far older than ours, have their share. As a member, say, of your Sunday school, you are connected with one Lutheran congregation. But you are much more than that. You are a part of the whole Lutheran Church in America. You are a part also of the Lutheran Church of the whole world. The children of our Church in Europe, and of those mission fields which now so badly need help in foreign lands, are members of the Lutheran Church, just as you are. We are all one family in Jesus Christ. We in America are safe and happy in our homes. If we were in danger the people in other lands would help us, just as we feel we must help them in their trouble today. In so doing we are obeying the command, 'Bear ye one another's burdens and so fulfill the law of Christ.' Surely Jesus wants us to do these things for Him."

How You Can Help

In a circular letter to the pastors Dr. Aasgaard writes in part, "I am suggesting for our churches, as far as it does not conflict with any other regular practice, that an attempt be made on Thanksgiving or probably the Sunday following Thanksgiving, to take up an offering for this cause, and also interest the organizations to give, even if it is only \$5.00, so the offering can be as generous as possible... This is a relief situation that is sorely needed. Literature may be obtained from the Foreign Mission Office, 425 Fourth Street South, Minneapolis, Minnesota. I have never appealed to our people in vain at any time when there was need and suffering, and I am sure it will not be in vain now either. Send in whatever the offering is to Dr. H. O. Shurson, Treasurer, stating that the contribution is for the orphaned missions."

By the time this article appears in the Hyrden the dates suggested by Dr. Aasgaard will have passed by, but without leaving us any excuse for not lending a helping hand. Our effort here must become more than a mere gesture. It must become a real offering. Sympathy alone will not suffice unless backed up by cold cash which now must be provided to the tune of \$500,000 to prevent impending disasters.

"Our responsibility is inescapable. We cannot ignore a duty so plain. The issue is clear. God is calling... Our brethren are calling... Each one of us must help. We dare not be selfish in this for our own soul's sake. How else can we claim a Christian spirit? How else shall we face the challenge in the eyes of Christ?" —L.

Distressed Lutheran Missions

By Paul C. Empie, Assistant Director of Lutheran World Action

War changes things. It changes your world, and mine. For us, as for millions of our suffering fellowmen, it takes away former security, contentedness, and happiness; it jolts us from attitudes and patterns of life we thought fixed; it brings us new problems and responsibilities; it demands of us new sacrifices.

Two-thirds of Lutheran World Missions are cut off from their lifelines of support. At no time in its history, since early Reformation years, has the Lutheran Church faced such a crisis! The ends of God's wise and certain plans are not given to our sight. The one sure fact to American Lutherans is our own freedom, comparative abundance, and clear responsibility to act in some positive, constructive way!

We did not ask for this responsibility. It is ours, nonetheless. In humble confession, we Christians must accept partial blame for the calamity which has befallen the world. And if our Master did not excuse the priest and Levite for not helping a stranger in distress, we dare not seek excuses for not helping our own brethren!

Of course we all have our own individual problems, debts, and special interests. None of us is free from other vital activities. This call is not a substitute for them, nor their competitor: **It challenges us to extraordinary sacrifices in a time of world crisis.**

While this may at first hand seem an added burden, it is rather a genuine opportunity. In this period of destruction, when the progress of mankind is at a standstill, it will be the one constructive program toward which every Christian will wholeheartedly give himself.

When peace comes—and it will come!—those who have loved, lifted, and helped in time of need, will command the confidence and attention of war-sick souls.

The Church is often charged with being too remote and hazy in its activities to be of practical value in the problems of mankind. We Lutherans are in a unique position, and will be watched.

What a glorious opportunity to witness to the world, the strength and power of united Christian love in this positive way! Just as our failure would be a sign of weakness and

spiritual decay, our success will be a glorious indication of the adequacy of our Church in times like these! Our pastors will not want to shirk their portion of the burden; but more than that, they will want to share in the joy of united Lutheran achievement. From "The Missionary"

The Land of Sorrows Calls

By Daniel Nelson, Jr.

The salvation of eight million souls is something which calls for sober thinking and earnest planning.

Today she stands alone fighting her problems. Her land is drenched in blood. The flower of her manhood is being killed. Her cities are ruined. Her cultural institutions are bombed. Her largest city is a smouldering ruin. Her innocent citizens are machine-gunned. Thousands of refugees are swarming to and fro like a mighty sea. The government has asked that each county give refuge to one thousand of these homeless ones. China, "the Land of Sorrows," is in desperate need of "the Man of Sorrows."

What are we doing to give her Him who can soothe her woes and bind up her wounds? The war between China and Japan is becoming more gruesome every day. Soldiers are giving their lives for China these days. We, too, need to fight for the very existence of our mission work.

We need reinforcements—we need equipment—we need ammunition—we need courage—if we are to fight the battles of God. Soldiers of Christ with rusty rifles, rusty scholarship, rusty plans, rusty spirits, rusty hearts corroded with discouragement, can never hope to fight a winning battle.

We need to polish our armor and sharpen our weapons.

We need to polish our Coat of Arms.

We need to hoist high the insignia of the Cross over our lives.

We need more of the spirit of Him who died that we might live if the future shall be ours.

What of the future? It is as bright as the Morning Star of Righteousness. We look to the Home Base for continued and greater support. We plead for anxiety for the souls of four hundred million Chinese. We ask for nothing but your concern for the souls of men!

From "The Missionary".

Twenty-fifth Anniversary

Trinity Lutheran Congregation, Torquay, Saskatchewan, celebrated the twenty-fifth anniversary of its organization on Sunday, September 29th. Besides the congregation there were present a large number of friends from the surrounding district and towns.

The festivities began with divine service with communion in the morning. The local pastor, A. K. Haugen, gave a short confessional address, and Dr. Iver Iversen, President of the Norwegian Lutheran Church of Canada, preached the sermon.

During the afternoon there were two sessions, one in Norwegian and one in English. After a short devotion by Rev. Langley, a history of the congregation was given by one of the few remaining charter members, Mr. Steinar Knutson. Rev. O. L. Falkeid, the first pastor of the congregation who also was instrumental in organizing the congregation spoke, introducing his talk with the words of Ehud from Judges 3:20: "I have a word from God unto thee." At the following English session Rev. Langley spoke on Christ's promise to be present always, to help His church. Greetings from former pastors and friends were also read.

The evening session was under the auspices of the Luther League with short talks by Dr. Iversen, Rev. Milo Lee, and Rev. O. L. Falkeid. During the day the choir sang and there were also solos by Mr. Arnold Pederson, Miss Ruth Vinge, and Miss Adeline Andrews.

During the twenty five years of its existence the following pastors have served the congregation:

O. L. Falkeid1915—1917
Henrik Voldal1917—1920

O. A. VOLDENG

Photographer

Portraits and Amateur
Finishing

PRINCE ALBERT, SASK.

Hans O. Mosby	1922—1925
Christian Hoversten	1925—1928
O. R. A. Tollefson	1928—1930
A. K. Odland	1930—1939
A. K. Haugen	1939—

During these twenty-five years there has been both prosperity and adversity, but God has through it all graciously blessed the work so that there has been considerable spiritual life and much activity in the work of the Kingdom. The Ladies Aid has always been a strong factor in the support of the work. Since its beginning on December 29, 1922, the Luther League has supported many worthy projects such as the budget, Foreign and Home Missions, Outlook College, Library, and the National Project.

For all that God by His grace has accomplished through this congregation during this quarter of a century we thank and glorify God and our earnest prayer is that the Lord also in the years to come may bring forth yet more fruit to the glory of His Name.
—A. K. Haugen.

St. John's 35th Anniversary

St. John's Congregation of Preeceville, Sask. Rev. G. J. Ostrem's charge celebrated 35th anniversary this summer.

Rev. H. L. Urness, the first pastor serving here, and Dr. Iverson, President of our District, were guest speakers. They brought us inspiring messages.

St. John's is one of the oldest, if not the oldest congregation in Yorkton Circuit. Rev. O. B. Sanders, the Home Missionary, now of Bawlf, Alta., organized here in 1905.

Rev. O. B. Sanders and the former pastors: H. T. Braa of West Union Iowa; A. K. Odland of Bawlf, Alta.; and P. C. Haaland of Banks, N. Dak. sent inspiring messages, which were read. A Message was also received from a son of the congregation, now pastor at Maynard, Minn. Edgar O. Urness. Greetings were also read from former confirmands having moved away to points in Saskatchewan, Manitoba, Ontario, Alberta, B. C., California, Minn. and Iowa.

The congregation's choir and male chorus gave numbers in song at the various sessions.

Three of the charter members present were: Mrs. A. H. Kvern, Mrs. L. Reitlo, and Mr. O. Lindblom. The rest have either died, or were too far away to get here.

May St. John's always be a place where the Word of God sounds to the salvation of souls, and upbuilding of God's Kingdom.

—G. J. Ostrem.

HYRDEN ORDER BLANK

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Enclosed please find \$..... in payment of my own (new, old) subscription for years.

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For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

The SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.

He that believeth on him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

Winnipeg, Manitoba, First Nr. in December, 1940

Advent

Ps. 24:7-10:

"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of Glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory."

* * *

It is important that the gates be opened, the everlasting doors lifted up. The King of glory comes. That is why the verses here are repeated. It is thought that these words were spoken when the ark of the covenant was brought into the temple. It signified the coming of the Holy God to His Holy dwelling place.

We stand again at the beginning of a new church year. This advent cry reaches us again. If it pleases God, another year of grace is before us. During that year we shall hear again and again the invitation to open the door of our hearts to this King of glory. Each year the same Gospel is preached because it is important enough to bear repetition. Still that King speaks: "Behold, I stand at the door and knock."

"Fling wide the portals of your heart, Make it a temple set apart From earthly use for heaven's employ Adorned with prayer and love and joy, So shall our Sovereign enter in, And new and nobler life begin, To Thee, O God, be praise, For word, and deed, and grace!"

Those who were to open the temple gates asked the question, "Who is this King of glory?" Not everyone or anyone was to be admitted into that holy place. Only He who was full of grace and truth. Many who hear the invitation to open the heart's door will also ask questions similar to this one. Questions that lead to life and glory. Who is this Jesus who would dwell in my heart? What would He have me to do? Will He help me in my distress of soul? O, that many, many may this year inquiry after Him and concerning Him!

And the answer that satisfies can always be given to such questions. He is "the Lord strong and mighty, the Lord mighty in battle." Yes, He who comes is the victorious One. Victorious over sin, death and devil. Victorious, and giving victory to as many as will receive Him. Every day, in every situation He will show Himself the strong and the mighty. "I can do all things through Christ which strengtheneth me" is the song of Him who opens wide the door.

"Redeemer, come, I open wide My heart to Thee; here, Lord, abide: Let me Thine inner presence feel, Thy grace and love in me reveal. Thy Holy Spirit guide us on Until our glorious goal is won! Eternal praise and fame We offer to Thy name! Amen. —B. O. Lokensgard.

Melby-Hansen Nuptials

A wedding of interest to a large number of Saskatchewan friends took place on October 26th when Victor Rudolph Melby, of Birch Hills, and Edith Marie Hansen were united in the bonds of holy matrimony at the home of the bride's father, Mr. John B. Hansen, of Hoffer, Sask. Rev. T. J. Langley officiated.

The bride was attended by her sisters Myrtle and Anna Hansen, and the groom by Palmer Melby of Birch Hills and James Torkelson on Beau-bier.

Before the ceremony the audience united in singing, "O Perfect Love." Then the bridal couple entered the beautifully decorated room to the strains of the Wedding March, the

bride wearing white satin and a veil. The wedding service was followed by a number of speeches and musical numbers much appreciated by the large number of people present. A delightful buffet-luncheon was served.

The happy couple, who will make their home at Tisdale, Sask., received many beautiful tokens of high esteem. The bride has taught public school in the southern part of the province. The groom is a traveling salesman.

May God's protection and blessing rest upon the new home!

From Preeceville, Sask.

Evangelist K. Heggstad visited the Preeceville Parish (served by G. J. Ostrem,) Oct. 11-25th. He travels for Canada Lutheran Inner Mission Society.

Luther Seminary Quartet from Saskatoon, Josef and Erik Haave, Sigmund Bu, and Adolph Odland, visited the Preeceville Parish Oct. 25th—27th. They gave six programs during their stay.

From Battleford, Sask.

Another house of worship is being erected, and for that we give God thanks and praise. In the Urland congregation, twenty miles south-east of Battleford, on October fourteenth, eight volunteer workers turned out to begin the digging of a basement for a church. Now the concrete work is finished, and we are eagerly looking forward to the time when we in Urland also may gather to worship God in our own church.

—Mrs. Elling Weum.

From Prince Albert, Sask.

On November 13th, the three churches in the Prince Albert parish held a farewell social for the Rev. and Mrs. E. V. Stime. As a parting gift they were presented with a silver tea service. Rev. Stime is leaving to take a position as teacher at the Lutheran Bible Institute at Minneapolis, Minn.

An adult class of seven members was recently confirmed at the Spruce Home church.

Special evangelistic services were held at the Prince Albert church during the first week in November. The theme selected for the services was, "The Way of Salvation for Sinners only," as found in the book of Romans.

The L. D. R. girls from Prince Albert presented their play, "Two Masters," in the Saron church basement. Proceeds went to the local building fund.

—Clara Haugen.

Report on the Prince Albert Circuit Meeting

The Fall meeting of the Prince Albert Circuit was held at the Bethania Church, in the Birch Hills parish, Saturday through Tuesday, October 19—22, Rev. P. Lerseth, pastor. It was a season of much spiritual refreshing. In the absence of the circuit president, the vice-president, Rev. Lerseth, presided over the sessions. The opening message Saturday afternoon was brought by Evangelist S. Fengstad of Crooked River, using as his text Luke 19:41-45. Jesus weeps, not only over rejecting Jerusalem, but over hearts that remain closed to Him, even today.

Sunday was the "high day" of the Conference. Together with an English communion service, the Sunday morning message in Norse was brought to a packed church of worshippers through Dr. J. R. Lavik, of Saskatoon. Through the text, Mark 4:21-25, he showed that it made a great difference HOW we hear the Word of God. The Sunday afternoon session consisted in a special Centen-

nial and Faith in Action emphasis. Rev. Lerseth presented the first phase, and Dr. Lavik the latter aspect of the program of our Church. One stressed the Social Heritage that is ours, and the other reminded us of the Christian duty of winning souls for Christ and the Kingdom. Rev. H. Nelson, of Parkside, made mention of these same thoughts over the Lutheran Hour broadcast from Prince Albert that same morning.

The day sessions on Monday and Tuesday consisted in a discussion of the convention theme, John 16, with special emphasis upon the person and work of the Holy Spirit. Pastors who led us deep into that thought were Rev. S. Stolee, Fairy Glen, Rev. H. Nelson, Parkside, and Rev. J. P. Tandberg of Weldon. We were so pleased to hear, also, from many of our fine lay folks.

Evangelistic services were conducted each of the four evenings, as Rev. E. V. Stime, of Prince Albert, brought messages from "Romans," preaching on such thoughts as Sin, Justification, Sanctification, and Assurance. We rejoiced to see the Spirit of God work on hearts, some unto conviction of sin, some unto faith in Christ, and others unto more consecration.

At the business meeting on Monday afternoon the following officers were elected: Rev. Lerseth, president; Rev. Stolee, Vice-president; Rev. Nelson, Secretary; and Einar Haave, Hagen, treasurer. Rev. H. Nelson was elected as the new president of the Bible Camp Board of the Prince Albert Circuit. A gift of \$75.00 was voted to the Sask. Lutheran Bible Institute at Outlook, and a gift of \$10.00 was voted to the "Hyrden."

—E. V. Stime, Sec'y.

Confirmation Service and Re-Union at Norquay

G. J. Ostrem's charge.

On Sunday October 20th the church was filled to capacity at Confirmation service and Confirmation Reunion.

During the morning service five young people were confirmed. In the afternoon a program was given. It was a reunion of all classes confirmed in Norquay church from the first in 1913 till the present one. Various numbers were presented by the different classes.

The former pastors: H. L. Urness of Bulyea, Sask.; H. T. Braa of West Union, Iowa, A. K. Odland of Bawlf, Alta.; and P. C. Haaland of Banks, N. Dak. sent letters which were read. They brought inspiring and challenging messages. Greetings were read from several former confirmands.

Mission offering was received to the various activities of our Church. The offerings amounted to \$68.01. Mission offering envelopes had been sent to all beforehand. A fine lunch was served by the ladies aid to all present.

It was a day long to be remembered by all.

—G. J. O.

News from the Saskatchewan Bible Institute

We are thankful to God that He has once again permitted the Saskatchewan Bible Institute to reopen. The fall term began Tuesday, October 15. Rev. G. O. Evenson was then installed as permanent dean of the Institute by Dr. I. Iversen. At present writing there are 34 students enrolled and more are expected.

On Sunday October 20, the Bible Institute was favored with a program by a group of students from the Lutheran Seminary of Saskatoon, namely Eric and Joseph Haave, Sigmund Bue, Archie Mork, and Bernard Bengston. The message received in word and song proved inspiring and edifying.

The following Sunday, October 27, the students of the S.L.B.S. rendered

a program, the theme being "The Bible." Through the message in songs and the topics "Contents and Power of the Bible" were clearly set forth.

We also want to mention that the Institute is fortunate in having capable singers and already a choir has been organized under the leadership of Rev. Evenson. A male quartette as well as other vocal groups are accompanying the principal on trips to various congregations.

Pray with us, Christian readers, that God will continue to supply all our needs according to His riches in glory by Christ Jesus.

—Esther Anderson.

What a Pastor said about "Getting Away" with Excuses at the Every Member Canvass

It is possible to say one thing and mean another; it is possible to say "yes" when in our hearts we mean "no"; it is possible to act in one way, presumably out of a pure motive, and in reality have an ulterior motive. Men cannot penetrate into the heart and see its true desires, its real purposes, and so it is possible, as we say, "to get away" with many things.

When we are dealing with God, however, that is quite another matter. He knows the secrets of our hearts; He can see through our lame excuses; He knows our true desires; there is nothing hid from Him. Church men and women who profess to believe in God need to ponder this seriously, as it concerns their relationship to the Church of God and its divine commission.

God speaks through His Church. He calls us to service in the Church and invites us to be builders in His kingdom. We may say we are too busy to participate in the work of the Church. We need to remember that God knows the truth or falsity of the reply.

When we say we do not believe in making a pledge for the support of the Church, we are not giving an answer to a visitor, or to minister of our Church, but to God, Himself, who knows the real truth. When we designate our intentions at the time of the annual Every Member Canvass, and give the impression that we are doing the best we can, let us not forget there is nothing hidden from God. He knows the secrets of our hearts; yes, and He knows how we spend our money. When we say "No" to a reasonable invitation from one who is striving to do God's work, we are in reality saying "No" to God, Himself.

This is no trifling matter. Every decision we make in the matter of our Church and its work of building the Kingdom should be made always as if in the very presence of God, speaking directly to Him who knows the secrets of our hearts. There is nothing hidden from His eyes.

Fully realizing the truth of all this, shall we not be more careful in facing the obligations and responsibilities of our discipleship? We dare not treat them lightly; we dare not sidestep them; in fact, we cannot sidestep them before Him "from whom no secrets are hid."

—Otto Leonardson,
—"Lutheran Voice."

"If you want to live in the kind of a church

Like the kind of a church you like, You needn't slip your clothes in a grip

And start on a long, long hike; For you'll only find what you left behind,

For there's nothing that's really new, It's knock at yourself when you knock the church,

It isn't the church—it's you."

It is impossible for a man to be happy by putting him into a happy place unless he be first in a happy state.

WOMEN'S MISSIONARY FEDERATION

Mrs. George Hendrickson, Editor — Tofield, Alta.

Making Christ Real in Daily Life
Among the Needyby (Mrs. G.) Edna Gabrielsen
President Rocky Mountain District

Civilization today is staggering under the weight of a needy world. Spiritual, mental and physical destitution cry aloud to the very heavens. Homes are ruined, communities are desolated, nations are tottering, the world appears to be staggering drunkenly to its doom. Thank God for all whose hearts and hands are open to the need of the world today!

I can imagine the consternation of the disciples that day in the desert when Jesus commanded, "Give ye them to eat." Five thousand men besides women and children to be fed with five loaves and two fishes! What was that among so many? I wonder if that is our reaction to the need of humanity today?

Somewhere in the back of my memory is a rhyme that goes something like this: You help the one next to you, and I'll help the one next to me; in all kinds of weather we'll all work together, and see what can be done. —That's it—the one next to me. David had a harp; the widow had a measure of flour and a little oil; Lazarus and his sisters had a home; Zaccheus had money; Dorcas had a needle; I have a friend who has a car; all these possessions dedicated to the Lord relieve some immediate need.

How then shall we go about relieving the need around about us? First of all, by bringing our few loaves and small fishes to Jesus. Second, by simply obeying His command. We don't find anything recorded about the resolutions of the disciples, but a great deal about their acts. Surely there are some everyday acts of practical kindness that every one of us can perform. Many of us are perhaps poor in money, but every one can be rich in kind deeds. For example, we can all bake an extra loaf or two of bread; we can carefully distribute Johnnie's and Mary's outgrown clothes where they will do the most good. Some of us can solicit the merchants for old stock they may be glad to get rid of for little or nothing, and have the clothing remodeled according to need. And let us not forget the little extra touches of cheer at Christmas and Thanksgiving that mean so much to the children.

"Why do you suppose," says J. G. Holland, "God gave you more than you need for the satisfaction of all your legitimate needs, when all about you are so many without enough to supply the bare necessities of life? Can't you take the hint?"

Listen to God's solution of the problem of the ever-present needy (Deut. 15:7-11).

In all our giving let us give in the spirit of Christ so beautifully expressed in the immortal words of the poet:

"Not what we give, but what we share,
For the gift without the giver is bare;
He who gives himself with his gift feeds three:
Himself, his hungering neighbor, and Me."

Someone has said that every Christian should be running a service station for the Lord, and I would add, not only send the traveler on his way with gas in his tank, but with a happy heart as well. The wisest man who ever lived has this to say: Heaviness in the heart of man maketh it stoop, but a good word maketh it glad (Pr. 12:25). If we intend to wait to do good until we can do a great deal at once, I am afraid we will never do any. One of the blessed principles laid down in the Bible is that we shall be faithful in the little things. In the verse just quoted it is not wealth or riches God speaks about—it is not a hundred dollar bill that makes the heart glad, but simply a good word! Too many people seem to think that kind and encouraging words cost a fortune apiece, the way they keep them under lock and key.

Did you ever compare the words of Jesus with His works? He accomplished more by His words than by all the miracles He ever performed! Countless thousands have been cheered, strengthened, and saved by His words—and He wants us to follow His example even in this. A certain man expresses his experience in these homely but telling lines:

"When a man ain't got a cent, and he's feeling kind of blue,
And the clouds hang dark and heavy and won't let the sunshine through,
It's a great thing, O my brethren for a feller just to lay
His hand upon his shoulder in a friendly sort of way.

"It makes a man feel curious, it makes the tear-drops start,
And you sort of feel a flutter in the region of your heart.
You can't look up and meet his eyes, you don't know what to say,
When his hand is on your shoulder in a friendly sort of way.

"O this world's a curious compound with its honey and its gall,
With its cares and bitter crosses, but it's a good world after all.
And a good God must have made it—leastways that's what I say
When a hand is on my shoulder in a friendly sort of way."

In Col. 3:17 we find this: "Whatever ye do in word or in deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." God is telling us that we actually do things for Him by our words! I used to think, "If I only had wealth I'd do so much for the Lord—I'd help so many needy folks." Well, if God had wanted me to have a million dollars He would have given them to me. But He did give me and every one of us a tongue; and if we have Christ in our hearts, we will use that tongue for the Master, to bring cheer and inspiration to the needy and lonely hearts all about us. That is what God wants us to do. If we obey Him we will be the happiest people on earth, and most blessed in eternity. May He help us to that end!

To You . . . A Mother

God is entrusting you with the privilege of caring for the most precious treasure that is yours to enjoy—a little child. With that enjoyment comes also a great responsibility—that of planning not only for the physical welfare of the new life but especially for the spiritual growth and wellbeing.

Baptism

Every child has a right to be well-born. But not until he has been born again through baptism in the Christian church is he truly well-born. In that Holy Sacrament, instituted by our Lord, we may all become His children, heirs to eternal life.

Sometimes, through lack of understanding, parents fail to realize the significance of baptism. Some look on it as merely the occasion for publicly naming the child; hence they feel no need of it. The Christian mother, however, feels the urgency in the voice of Jesus when He says, "Suffer the little children to come unto me," and brings her child to Him in baptism for the washing away of sins and entrance into the Kingdom.

To You . . . A Sponsor

You have been chosen by those to whom this little child is very dear to act as sponsor in Holy Baptism. As you accept this invitation, you will realize that yours is a rare privilege—that of helping to bring a child to Christ. God give you grace to share in the Christian nurture of this little one by following his every step in your prayers and by proving faithful to your own Baptismal Covenant in the living of a Christ-like life.

Study the needs of your church. Guard the good name of your church. Study the peace, unity and purity of your church.

YOUNG PEOPLE'S LUTHER LEAGUE

Editor, Rev. G. O. Evenson, Outlook, Sask.

Sunday School Thanksgiving Rally

Monday Oct 14 was the day our government set aside for the annual observation of thanksgiving. To many this day is like so many other special days—an opportunity to feast, drink, and be merry. This connotes their thanksgiving to the Giver of life, of health, of every good and perfect gift. Is such well pleasing to God? Many there are in our day and generation who feel they have nothing for which to be thankful. This is a picture of how man's vision can be darkened with the mists of sin so that God's rays of love are shut out.

But not all people view Thanksgiving from this angle. No, indeed! There are those who find occasion to thank God with the lips when great success has come to them but to them the small every day blessings are not worth mentioning. Still others thank God not only from the lips but also from the heart. Here is the true thanksgiving; for these have learned that the God who has blessed them this and everyday expects to see their thanks put to action, and so they give cheerfully and liberally of their time and means to the work of the Kingdom. They rest upon the promise of Ex. 23:25 "And ye shall serve the Lord your God and He shall bless thy bread and thy water."

We thank God that our Lutheran Church points us to the Bible way of observing Thanksgiving—that each day of the year be one of thanks to God culminating with a special thank-offering day in remembrance of the 365 days of blessings. God give us more of such thankers."

It was in this tone the several topic papers had been prepared by the Sunday School pupils of Concordia church. We have now more than forty children and young people enrolled in our Sunday School and Bible Class served by seven teachers. Practically all of these and many friends gathered at the home of Ingvald Kvinlog that afternoon to give thanks to Almighty God. A varied program was rendered, and several games were enjoyed, after which lunch was served by the host and his helpers.

A silver offering of \$7.00 was received and sent to the Junior Fund of the Red Cross at Regina.

Have you ever been homeless, friendless, hungry and cold? Have you suffered loss of limb or other physical defect? If not, Be thankful. Is Christ your Saviour? If He is, thank God by giving Him your life.

—D. C. K.

Our Daily Bread

"We thank Thee, Lord, for this our food,
For life and health and every good;
May manna to our souls be given,
The Bread of Life, sent down from heaven."

We often pray this prayer after we have well supplied our bodily requirements. We see well to it that such needs are taken care of to the best of our ability. God provides for us all things that are necessary for our body, and then our natural appetite sees to it that it is prepared for our eating.

In the spiritual realm too, God has provided all that we need. In Christ He has prepared everything. Because of our perverted nature He has to show us our needs as well as how they are abundantly cared for.

We pray, "May manna to our souls be given." But are we willing to take time to go to the Word to receive the answer to our prayer? The Word is like a table spread with exactly the right kind of food prepared by the expert Dietitian, God Himself.

Dear friends, it is this meal, the Word of God, that we need so urgently to partake of today. It alone can keep famine from the soul. It has power in itself to give life, to sustain life, to yield an abundant life.

Will you allow Christ to give you the blessing He so eagerly desires for you? Join the Bible reading movement today. The Pocket Testament League can be of help. Join it! Show

other young folks and older ones too, how to join it. For information write Erik Haave, Saskatoon, Sask.

The Youth Problem Again

Two weeks ago was printed an article written by Mr. G. Loken on the basis of replies made to a questionnaire regarding the youth problem (spiritual) in our Church in Canada. His facts were drawn from statements made by pastors and Luther League leaders.

At the time that this article reached the editor, a survey was being made in one of the second year classes at S. L. B. I. of the youth problem on the basis of losses after confirmation. It is the intention of this article to present and to comment on the findings of these young people. They average 21 years in age, and hence are typical of our Luther League membership.

Surveying eleven congregations in Saskatchewan, it was ascertained that in the last five years 222 young people had been confirmed. Of these 108, or less than half, are now active in their local churches. Not all of these are confessing Christians. In the communities served by these 11 congregations, there are approximately 160 young people entirely unchurched.

The members of the class offered the following reasons for these losses and failures:

1. Lack of leadership when the pastor is absent.
2. Infrequent services.
3. Sporadic Luther League work.
4. Worldly interests.
5. Lack of interest for the Word of God.
6. The barrier of nationality.
7. Seasonal and irregular Sunday School work.
8. Haphazard confirmation instruction.
9. Confirmands too young to grasp significance of their promises.
10. Confirmation looked upon as graduation.
11. Non-Christian parents.
12. Procrastination in taking a stand for Christ.
13. Failure of older Christians to pray for and encourage the young Christians.
14. Lack of opportunities to give expression to one's faith.
15. Failure of the congregations to make use of the talents of the young people.

Reason no. 12 was offered by a student whose home congregation does not demand that the confirmation promise be given. Yet the question arises if there are not many who make that promise without realizing that it should be very definitely a public confession of faith in Christ.

The problem in one congregation was stated thus:

"Our L.L. is quite active for about two months in the spring of the year. Then we close down for summer work. By the time we get started again in the fall we have only enough time to prepare for one program, namely, the Christmas program. We cease to continue then for two or three months, because the roads are bad, the weather is cold, and for other reasons.

"We have one L.L. social a year, however, if we are very active we have two, providing we can have it on a Saturday evening when there is no dance in the nearby hall. If there is no dance, everyone is so tired out they must 'hit the hay' early as they want to attend a Sport's Day or go fishing on Sunday. But — oh yes! there are church services Sunday. 'But then I won't be missed, I won't be missing anything, and besides if I did go I would only embarrass the family again by going to sleep.' (To be concluded.)

Hvorfor ser det saa mørkt ut i verden? Fordi Guds ord overskygges av menneskeord, og Guds tanker av mennesketanker.